

laminary filled the coffers of its ghostly anathematizers. Incalculable treasures poured into the hands of the priests, from the guilty and the afflicted; which remained to their new owners, though the comet soon allayed all apprehensions by "holding on the even tenor of his way," and going out of sight. It has appeared every seventy-five years since that time, but science, the handmaid of religion, has now made this comet an object of calm calculation, and ennobled piety.

We have for some days had a continual temperature of about 80 degrees. With an own a over the deck and our thin-rust c'o'hes, we keep comfortable on deck, though hardly so below.

27. Am nearly well, though not yet able to partake of common food. Thanks to my gracious Lord, past sufferings have not been so utterly unimproved, as to permit me now to be either terrified or querulous under the endurance of evil, so called. I feel repeated afflictions come not as lightnings on the scathed tree, blasting it yet more, but as the strokes of the sculptor on the marble block, forming it to the image of life and loveliness. Let but the Divine presence be felt, and no lot is hard. Let me but see His hand, and no event is unwelcome.

To be continued.

#### ANTI-ROMANISM.

WILLIAM L. STONE, vs. MARIA MONK.

In the New York Commercial Advertiser of the 8th inst. we find a communication from Col. W. L. Stone, which fills seven columns of that paper, against the truth of Maria Monk's "Awful Disclosures." From this communication it seems that a few weeks since, Col. Stone was at Montreal, and having an opportunity, he visited several parts of the Hotel Dieu Nunnery, and because he did not see any infants strangled while he was there, or any one of the priests or nuns murdered, or any other scene of special wickedness, he finally comes to the following conclusion:

"THAT MARIA MONK IS AN ARRANT IMPOSTOR, AND HER BOOK IN ALL ITS ESSENTIAL FEATURES, A TISSUE OF CALVITIES. I MOST SOLEMNLY BELIEVE THAT THE PRIESTS AND NUNS ARE INNOCENT IN THIS MATTER."

Thus you will perceive, gentle reader, after all the ineffectual attempts of Maria Monk and her friends in the city, to bring about a thorough examination of the Hotel Dieu Nunnery, and after the oft repeated refusals of the Catholic Priests in Canada, to meet them in a fair and impartial examination of the charges preferred against the inmates of the Nunnery, by Miss Monk, William L. Stone by a few strokes of his pen has decided for us all, the whole question at issue! Hear him again:

"With the ample refutation I have given the great and essential features of her work, the minor and less important fabrications fall to the ground of course."

"Of course!" Miss Monk's statements, in their "essential features" and in the "minor and less important" facts, are all false, "of course," for William L. Stone says so!

Nay, more—from what Mr. Stone saw in that Nunnery, and around it, it seems from his own story, that he was half inclined to turn Papist himself. Hear what he says of the "pretty nuns" whom he saw there, and of their faithful attention to the sick:

"Every variety of disease finds alleviation here—without any questions being asked as to sect or country. If laboring under a disease which is not contagious, the patient is received on application, and when restored, is dismissed without any compensation or any question being asked. The beds and rooms were in perfect order, each bearing the name of a Catholic saint—a male, if in the men's apartment, and a female in that of the women. The sick lay quietly in their respective beds, neatly curtained—looking as if the hand of friendship and sympathy had smoothed and arranged them. All was still and serene."

What an admirable place to be sick in! One almost might desire the privilege of being sick, for the pleasure of sharing in such affecting sympathy, and receiving such friendly care.

Again, here is another inducement for some of our poor ignorant heretics to go for instruction to the Nunneries in Montreal. Speaking of the books which he found in the nun's apartments, Col. Stone says:

"So far as we looked at them, they were such as good Protestants might become still better by reading."

The priests whom Col. Stone saw, were a very pious amiable set of men. Hear him:

"Father Richards is a short fat personage, has a mild blue eye, and is exceedingly fair spoken. He was once a Methodist minister in Virginia; but conceiving the project of converting the catholic clergy of Montreal to the true faith, he proceeded thither for that purpose. But in the end he was as badly off as the count O'Reilly, who went to take Algiers—Algiers took him! Bishop McDonald is a Scotch gentleman of the old school—affable, intelligent, and for a Catholic, not intolerant. He allows his people to read the Bible, and gives away ALL THAT HE CAN OBTAIN FOR THAT OBJECT."

Now we venture to say, that there is not one person in the Protestant world, unacquainted with the nature of Popery, but who would understand from the above statement, that the Roman Priests, "allow their people to read the Bible," that is, the common version of the Holy Scriptures in use among Protestants. And yet, Col. Stone knows, that this is not the fact, and he knew when he penned the sentence above quoted, that the "affable, tolerant, intelligent," Bishop McDonald,

as he calls him, does not "allow his people to read" this "Bible!" What motive had he, then, for making the above statement?

But Col. Stone is fearful that some of his readers will be too stubborn to pin their faith upon his sleeve, after all his pains:

"These will ask why, if the 'Disclosures' were not true, the nunnery was not at once thrown open to the public—why its doors were so long closed, and why did silence as to those charges so long reign within its walls? There are several reasons: In the first place, the tales were so improbable of themselves, and the character of Maria Monk herself so utterly worthless and detestable, that it was not deemed necessary to pay the least regard to them."

A logical conclusion this, truly! The statements of Maria Monk, were so improbable, nay, so false in the knowledge of the Roman Priests, of Canada, that they did not deem it necessary to open the slandered Nunnery to the inspection of those who believed they were true!!

Concerning the interview of which Col. Stone speaks, which he had with Maria Monk and some of her friends, after he had written that account of his visit to Montreal, we are authorized to say that his account of it, like what he has written of the Hotel Dieu Nunnery, is a one-sided affair. He was much agitated during the interview, and manifested much ignorance of many important facts in relation to the case, and he was so ill-mannered withal, that he prevented such a pleasant and deliberate examination, as we desired.

He even refused to answer some questions put to him, by a gentleman present, and uncourtously refused to permit Miss Partridge to speak, when she attempted to do so. He also declined an offer made by some gentleman present to lay before him important evidence upon the question, which he declares in his communication, he had settled, and then left the company in apparent ill-humor, after a very superficial conversation, of about thirty minutes, the most of which he monopolized to himself.

But it may be asked, what can the motive of Col. Stone be, in writing and publishing the communications here referred to? What his motive was, we do not know; but we are quite confident that those who know the political influence, as well as the "bushels of gold" which the papists in this country have to spare, when the priests say the word, will not be at a loss to form a conjecture as to his probable reward.—Zion's Watchman.

#### THE TELEGRAPH.

BRANDON, WEDNESDAY, OCT. 26, 1836.

THE MILITIA SYSTEM.—What is the design of this system? Nothing more or less than to train men for war—to learn them the accursed art of spilling human blood, and destroying human life. And what is the effect? The everlasting ruin of myriads of immortal souls. The best regulated and most wholesome system of military training in existence, is a school of vice.

We had not designed to remark upon the Governor's message—discovering much in it to approve, and some to disapprove—but finding a leading religious paper highly commending the very portion of it which we deem to be most erroneous and hurtful, we feel in duty bound to speak out. The message says:

"A well disciplined militia has ever been considered the surest safeguard in a free government, and well deserves all the commendation which has been bestowed upon it."

The Vermont Chronicle says, in regard to the message:

"To the paragraph relating to the militia, we assent most heartily." The italicising in both instances is our own. We have not given all the "paragraph" alluded to by the Chronicle; it is before our readers and they can examine it at leisure. Our quotation is a part of that paragraph. The Chronicle, then—as it uses the most unqualified language—"most heartily assents" to all the foolish, profane, "commendation which has been bestowed upon" this man-slaying, soul-destroying, God-defying, New-Testament-violating system!

We shall not stop now to prove the unchristianity of this whole system, which has always been "commended" and worshipped by its ambitious, furious, blood-thirsty votaries—glorified by our Governor, and "assented" to by the Vermont Chronicle, for the reason that a series of articles to that point are now appearing in the Telegraph. But we could not do less than express our horror at the appearance of such a sentiment in a religious paper as we have quoted from the Chronicle. If it is right to "assent" to and sustain a system of preparation for butchering our fellow beings, it is right to butcher them. And what sort of Christianity is this? A butchering, orphan-making, soul-killing Christianity. Out upon the whole of it! There is no Christianity in the case. Christianity teaches love, good will to men. What, love a fellow being, and shoot his brains out or thrust a bayonet through his heart, driving away his poor soul into the presence of his Judge, prepared or unprepared? Shocking! Shocking! We beg of these editors to stop and study the New-Testament.

The Governor of Massachusetts has appointed Thursday, the first day of December for Thanksgiving in that State.

COLD WATER.—Those who love strong drinks, tell us that a quantity of cold water sufficient to quench their thirst is hurtful to them. This may be true, and yet so far from being an argument against the exclusive use of cold water as a drink, it is in its favor, because it is the fever excited by these unnatural stimulants which calls for a quantity of water so great as to be hurtful. Whoever dispenses with the stronger drinks will be satisfied with a moderate quantity of water, which benefits instead of injuring him.

Stimulating food, prepared with high seasonings, may have the same tendency to create unnatural thirst as strong drinks.—The two act reciprocally, each creating and increasing the demand for the other. Inflaming food calls for inflaming drink, and inflaming drink calls for inflaming food, either alone being unable to keep up the fire. Then if oppressed nature, thus outrageously preyed upon, calls in agony for a cup of nature's beverage to quench the devouring fire, the moment the enemy is in any measure subdued and the poor animal is allowed relaxation sufficient to examine the wounds and feel the pain, the hue and cry is raised against cold water, animal nature's best friend, the very friend that has just been called in against its consuming enemies.—What more unkind, ungrateful, unnatural? Let those who declaim against water, and who may now really think it hurtful, abstain from the strong drinks long enough for prostrate nature to recover from her wounds, and they will then be in a condition to judge whether it is nature's own beverage, or the drafts of consuming fire, that has injured them.

I and J.—Those who prepare matter for the press, should make a distinction in the construction of these capital letters. In common composition, they are readily distinguished by the connection; also in proper names, when the name is written out; but when the initial only is given, of a person or place unknown, there is no other way to distinguish but by the formation of the characters.

These remarks have been elicited by our having had, lately, to do with manuscript in which the formation of these letters was confounded. In writing "J. Ide," a brother shaped the two capitals as near alike as it could be done by a good penman. In this instance, however, no difficulty was presented to us, because we knew the name; but any one unacquainted with the name, seeing these initials constructed alike and standing so near together, would have more reason to suppose that the former stood for Ira or Isaac, than for John. There were other names in the same manuscript with which we were unacquainted, which presented us the difficulty here referred to, so that to guess was the best that could be done in the case: our brother, therefore, who prepared the manuscript will, in justice, not fault the printer or proof-reader, if they in one or two instances have chance to guess wrong.

Penmasters should teach learners to make the necessary distinction, and those who have not been so taught should teach themselves. We are no penmaster, but will venture to suggest that the easiest distinction, or at least one that is easy enough, is, to keep the I above the line and bring a part of the J below.

#### ATTENTION, THE HUMANE!

CALVIN I. BARRETT, SON OF DEACON CALVIN BARRETT of Brookline, Vt., left this town, in September last, with the impression, that it is his imperative duty to go from place to place, expounding the Scriptures and teaching men the ways of righteousness. Such were the circumstances under which he left his parents, that his relations and acquaintances are fearful that he is delirious, and will suffer from want and unkind treatment. His father having spent several days in search of him, in vain, his friends, one of whom is an aged grandmother, who it is feared, in consequence of this affliction, will be brought to her grave, request us, the undersigned, to inform Christians and the public generally, that he is a member of the Baptist Church in this place, in good standing and highly esteemed by all. His relatives desire that he may be kindly received wherever he may be, should any one see or hear of him.

He is a young man about 21 years of age, nearly 6 feet in height, slender built, a little stooping forward, long favoured, dark complexion, with dark full eyes and dark hair. When he left his parents, his dress was a black coat and pantaloons, and a palm-leaf hat considerably worn.

A letter containing information where he is, should be directed to Fayetteville P. O. Newfane, Vt.

N. B.—Editors in New England and New York are requested to insert the above article in their papers. D. M. CRANE, T. WELLMAN, S. STEBBINS.

Brookline, Oct. 16th, 1836.

TO CURE THE SICK-HEADACHE.—Take a moderate dose of rhubarb, and go to bed without your supper.

TO PREVENT THE SAME.—Eat moderately, at regular hours; masticate thoroughly; eat more of vegetable, and less of animal food; eat no fat or oily substances, and drink only pure, cold water.

VERMONT FARMER. Contents of the October No. The Proposed Change—New-England Farmer—Iron at Troy, Vt.—Cow Cabbage—Cline on the Formation of Animals—Economy of Fodder—Chinese Mulberry—Selection and Change of Seed—The Wool Trade—Raising and Flouring Wheat—Lime and its Uses—Corn—American Beet Root Sugar—To Manage a Rearing Horse—Economy in Linen Washing—Pickled Beans—Pit of Human Bones—A very Simple but very Efficacious Remedy—Cure for Diarrhea.

It is stated in the Report of the British and Foreign Sailor's Society, that 15,000 ships and 150,000 sailors visit London every year, and that on an average 2,000 ships and 20,000 sailors are constantly in port, besides 8,000 other watermen of various classes. The funds of the Society during the first year amounted to £1924 15s 1d.—This money is expended in the preaching of the gospel to the sailors in port and to furnishing libraries, tracts and periodicals for the benefit of this long neglected class of people.

CORRECTION.—To the readers of the Minutes of the Union River Association.—In the last resolution, the vote of thanks should have been to the "Choir," instead of the "Chair."

For the Telegraph.

What shall Vermont do with her deposits of one million of dollars of the surplus revenue?

In my last, I quoted the act of Congress for the purpose of showing that the surplus money was not given to the States—that the general government or its agents have, by law, the control of, with power to call for it, whenever they deem proper by legislative appropriations to create a deficiency in the treasury. Besides, it is notorious every where, that had the bill passed the two houses of Congress, making the transfer of the money a gift to the States, it would never have received the sanction of the President.

We ask then, in view of the above, is it prudent to apply the deposits of this State to objects of internal improvement, or to any other object whatever, that will swallow up the money principal and interest? If so, we have only to say that the people will be compelled, if called upon, to raise the whole amount by an oppressive direct tax on themselves and property—or an enormous debt will be left for their children in future generations to cancel. Much better would it have been for the State in such case, that she had never received her share of the surplus. It would prove a curse instead of a blessing. But we are told that the States will probably never be called on to repay the deposits. The answer to this is, we are legally bound. The Secretary of the Treasury, when authorized, has a right to demand payment; and when demanded we are compelled to cancel the bond. Every principle of law or morals, if the State regards common honesty, would place us under the strongest obligation, in such case, to repay this money.

Having said much more than we at first designed on this subject, we will close by remarking, that some policy would seem to dictate that the surplus belonging to this State, should, at all events, be kept in a general fund ready at all times, on the requisite notice, to meet any calls from the United States' Treasury. Our own safety and a proper regard for the future require this, and nothing short would give reasonable satisfaction to the people. Let this fund be prudently managed and loaned by commissioners appointed for this purpose, residing in different parts of the State, or by the State Treasurer, where the security is perfectly ample, at six per cent. interest. Should the money be loaned in specified sums, not to exceed a certain amount, it might prove a benefit to the business part of community in obtaining accommodations;—and if the security were real estate, excluding buildings, there would be no danger of loss to the State. We have named 6 per cent. interest, not only, because the use of money in this region, as every one knows, is really worth the above rate, and the market value throughout the country is usually much higher; but, because the larger the fund created by this interest the more will it lessen the burthens and taxes of the people in defraying the expenses of government, or be applied to some other equally worthy object. As a primary object the money should be loaned for the benefit of the State, not of the borrower.

The fund created by this interest might, as before remarked, be applied to the support of government; and this would be an application of which no one could justly complain, as it would lessen the burthens of the people in equal proportion throughout the State. Or what would amount to the same thing in a different form, let the money be applied to the support of common schools throughout the State, instead of the three per cent. school fund now raised by direct tax on the inhabitants—and the balance, if any, of the surplus fund after paying the 3 per cent. tax, be applied to meet the remaining expenses of government.

It has been suggested that the interest of this fund should be paid over to the several towns in proportion to population, carrying out the principle of distribution as near as may be in the act of Congress; or else be governed in the distribution by the grand list of the several towns. Some have proposed making the towns the depositaries of the whole surplus principal and interest, on one of the above principles of distribution, as the States now are by the general government; but there are serious objections to either of the two

last named plans, as it would greatly increase the expense—the number of agents employed, and the hazard of loss.

We are aware that there are other meritorious objects, such as the creation of a general school fund, or a permanent one in each town, to which the interest of the general fund might be applied; but inasmuch as the first plan suggested would supercede the necessity of either of these; and believing it to be the least objectionable, as presenting the strongest claims for adoption—we cannot but feel assured that it coincides with the wishes of the people, and through them, will meet with the approbation of their representatives.

Yours, &c.

A VERMONT.

P. S. Since writing the above, I have seen the returns of the Secretary of the Treasury for one additional month, showing the amount of funds in the treasury on the 1st day of Oct. 1836 to be \$46,610,131.77—making the receipts for Sept. amount to \$3,944,208.83. The receipts for August were \$2,435,346.76—difference or increase of receipts for Sept. over August \$1,508,862.07. At the same ratio the receipts for the next two months will be \$7,888,417.66, making the whole funds in the United States' Treasury on the 1st day of Jan. 1837 amount to \$54,498,544.43 instead of \$49,971,963.22, on which my previous estimates in your paper of Oct 12th, were predicated.

A VERMONT.

#### ANTI-SLAVERY.

For the Telegraph.

In a speech of Mr. Bouldin, of Virginia, upon the subject of abolition of slavery in the District of Columbia, it was asserted by the speaker that he had been unable to find that this race (speaking of the negroes) had ever been equal to their own protection against any other race of men. Attempts to civilize them had always been in vain, while other races of men have been up and down, this race had always been down. From these and other assertions, he would have us believe, (I suppose,) that they are destined by Providence to remain in this degraded condition, and that attempts to alter it would of course be unavailing. If it can be shown that these assertions are incorrect, I wish it might be, as it would, I think, subvert the cause of abolition.

B. CARPENTER.

Nothing can be more at variance with historical facts than the pretension that the African race have always been unequal to their own protection, or that they have been incapable of civilization or destitute of it.—If it were otherwise—if these assertions were true, it would not follow, in good reason, that we are in duty bound, or at liberty, to continue trampling down human nature's rights and Heaven's laws. Because Joseph was unequal to his own protection against his cruel, unnatural brethren, therefore it was right for them to kidnap him and sell him into bondage! Because the natives of this country have been unequal to the holding of their lands and the maintaining of their rights, therefore it is right for us to rob them and drive them beyond the Mississippi; and when our cupidity calls for the land beyond the Mississippi, if they are still unequal to their own protection, why then we are at liberty to drive them into the Pacific, or make our own disposal of them! This is the logic of Mr. Bouldin carried out.—This is the logic of aristocracy and tyranny.

Let us now look at the historical facts, and his foundation will vanish, then of course there will be no further trouble with his superstructure. Our facts will the more effectually put to confusion all the supporters and abettors of slavery, for being drawn from the official organ of the Colonization Society, the handmaid and helpmate of their system. Notwithstanding all the hollow and slanderous averments that the colored race cannot be elevated in the United States, when the scheme of expatriation was projected, it was necessary to have an answer in readiness for those who should demand a reason. Accordingly we find in the very first number of the African Repository, published in March, 1825—a labored and well written article, under the head, "Observations on the early history of the Negro Race," showing beyond dispute that the time was when this race were the most powerful and intelligent people then on the earth.

One moment's digression here. It was seen that the intelligent and benevolent minded would ask why that portion of these people who now inhabit the United States should be transported to Africa, and the shallow sophistry was resorted to for an answer, of first exhibiting the truth that these people were formerly lords of the soil in the East, and the truth that they are now crushed in the West, and on these two truths it seems to have been designed to build up the falsehood that these people cannot be elevated in the West. If there has been any better reasoning than this on this point, let it appear—we have never seen it.

To return, here are the facts from the African Repository, commencing on page 7th of volume 1st. In reply to those who view the African race as an inferior, distinct order of beings, the writer says:

Those who talk in this way, do not recollect, or perhaps do not know, that the people whom they traduce, were for more than a thousand years (that is ten times as long as this Government has been in

existence,) the most enlightened on the globe.

They were called Ethiopians from two Greek words denoting the color of their skin; and the spirit of adventure by which they were distinguished, together with the superiority which they every where manifested over the nations among whom they dwelt, rendered this name illustrious throughout Europe, Asia and Africa.

The Cushites, or Ethiopians, established the first government, and the first regular police, which history records. The first great city which we have described in history was built by them.

All those mounds and causeways, (says a modern writer of ability,) the high roads and stately structures which have been attributed to Semiramis of Babylon, are the works of this people. Thus at a time when the rest of the world was in a state of barbarism, the Ethiopian family were exhibiting prodigies of human genius, at which mankind have not yet ceased to wonder—and which they have never so much as dreamt of being able to transcend.

In after times, led on by men who are signalized in history under the name of "Royal Shepherds," they subjugated the whole of Upper Egypt, which they held in bondage for more than three hundred years. They found that country in a state of barbarism;—they left it the mother of science, and the mistress of the world! They colonized lower Egypt, which was before scarcely habitable. By the most stupendous efforts which human genius ever conceived, or human enterprise accomplished; they drained a large lake or rather ocean, and converted a territory, which others had abandoned to hopeless sterility, into one that is celebrated to this day, by travellers and poets, as the garden spot of the earth. And the same daring spirit, which in defiance of God's authority, built a city upon the ruins of the Tower of Babel; as if in more mockery of men, threw up pyramids, obelisks, and mausolea, which even now baffle conjecture; and if they were not still standing, and open to the curious of all nations, might stagger the faith of credulity itself.

The Cushites also planted a colony in the country which lies immediately to the south of Egypt, since denominated Ethiopia proper. And there can be no doubt that the vast region from which our slaves are brought, was first settled by this hardy and adventurous population.

"This people," says a writer from whom we have already quoted, "were rewarded for their ready quod," "Wherever they went they were in every respect superior to the natives." It does really appear as if all the nations of the earth were under the heaviest obligations to them.—They gave to Africa, and through her to Europe and America, all the wisdom of the Egyptians; while they scattered over Asia the arts of weaving, dying, the management of silk and cotton, and the culture of the vine.

For their philosophy, the Greeks were more unequivocally indebted to the Egyptians. Plato and Pythagoras studied in the schools of Heliopolis. But even the Egyptians, who through other nations have shed down upon us the mellowed glories of antiquity, shine only with a borrowed illumination.—It was the light of this ancient people.

If any should hesitate to adopt the account which has been given of the Cushites or Ethiopians, and thence take occasion to controvert the doctrine of the benefits derived from the negro race, he might be told that the Egyptians themselves were negroes. A single quotation from Herodotus "the father of history," will be sufficient for this point.—"For my part (says he,) I believe the Chlochi to be a colony of Egyptians, because like them, they have black skins and frizzled hair."

The authorities to which the writer has cited us in support of his views throughout, are too numerous to be mentioned here, and are such as are allowed to settle some of the most important questions of history.

Resolutions passed by the French Creek Baptist Association, held at Casawauqua, Crawford Co. Pa. Sept. 21.

Resolved, That we deem slavery a sin of most cruel and dangerous character, making war upon the rights of man, and the laws of God.

Resolved, That like all other sins, it ought to be immediately abandoned;—that like all other sins, it ought to be driven from the church; and that like all other sins, the whole energies of the church should be concentrated for its extermination.

Resolved, That this Association refuse fellowship with slave-holding Baptist Associations, and advise all our churches to adopt rules excluding slave-holders from their communion tables.

Resolved, That we sympathize with the American Anti-Slavery Society, in their noble efforts for the emancipation of our enslaved countrymen and that we pledge them our prayers to God for their success.

Resolved, That these resolutions, together with the vote of the congregation, be signed by the Moderator and Secretary, and be communicated to the Secretary of the American Anti-Slavery Society.

It is said that 120,000 slaves have been exported from Virginia, and only 60,000 from the coast of Africa during the past year. What a startling fact! How much sincerity, and what motive was there in the petition of Virginia to Congress for the abolition of the slave trade on the high seas? How much of their profits will slave-drivers give to colonizationists for their slavery palliatives? In view of this fact, who does not shudder at the thought